From the rafters hung ten hammocks, as well as bows, arrows, bowls and other objects. The youth offered us a bowl filled with the fruit of the miriti palm (Mauritia venifera). he showed the greatest desire to [78] oblige us, and pronounced himself ready to accompany us to Necodemus if his father agreed. We blew our horn to call the father but no one appeared, and after waiting an hour I decided to move on and in fact did so, reluctantly leaving behind this engaging savage who had received me in his hut so cheerfully.

In the afternoon, having crossed the forest, we walked out upon a vast plain and saw on the crest of a hill the malocca or village of Abenaoui.

What startled me was that we always made such encounters when we least expected them. for I never succeeded in having the guide tell me beforehand what road we were to follow or what localities we were to encounter.

The village of Abenaoui was under construction. it comprised but one large new house. with a thatch covered roof which consisted of a simple leaning wall, slanting down from east to west.

We found no one inside the house. but the large number of hammocks. bows, and arrows which hung from the roof indicated that it was occupied by several families.

The fire was lit. as usual we blew our horn in order to call the occupants of the house.

It was not long before a slender youth appeared. a distrustful look on his face. leading by the hand a small child who was very frightened and excited.

This youth was about twenty. his face was not yet completely painted. It merely bore the lineages. that part which consists of a solid layer of black dye. as per the custom of the race. had not yet been completed. These drawings. with their geometric regularity and [79] their fresh and vivid color. stood out on his youthful complexion and lent his features a certain rough conciliance.

When night came they told me that a few men. women and children. who were running in to the malocca from the surrounding woods had stopped by a nearby stream and hesitated to come home because of our presence.

In view of this I broke camp and moved about a mile away leaving my interpreter to spend the night in Abenaoui and to convince those mistrustful people that we had not the slightest intention to injure them.

342 east. Thus oriented, the house is excellently ventilated and im-
341 mune from the invasion of gnats and other insufferable mosquitoes, which are the agony of those who live in the heart of the forest or on the banks of streams. The rays of the rising sun penetrate freely into the house and overcome the morning cold, which is quite intense. The ehçã is only for sound men, warriors, and
342 their sons over eight years of age.

343 Each warrior slings his hammock wherever he pleases inside the house.

341 On the grounds, and also towards the east, stand three rows of posts connected by crossbeams where the warriors sling their hammocks on clear summer nights. [102]

352 Each warrior keeps within his reach everything he owns, hanging from the roof of the ehçã above his hammock -- bows, arrows, wristlets, and bars.

352 They all sleep in hammocks woven of cotton thread and so
343 small that they must lie motionless so as not to fall on the floor.

342 The cotton is planted by the Indian women, who also pre-
341 pare the thread and the netting.

354 Inside the ehçã, many fires burn at night amid the warriors' hammocks.

342 Around the ehçã stand the houses of the women, which also
341 shelter the children of both sexes, the decrepit old men, and the sick.

In Necodemus these houses are five in number, quite large built with greater care [than the ehçã], higher and completely enclosed, having as a door only one opening or sometimes two. There are no interior partitions whatever: the house is altogether communal, but the mothers, with their children, their decrepit old men, and their sick, each take care of one part of the house and
352 there hang their hammocks. Near them they keep their implements, namely: brooms, knives, baskets, etc. In the center of
343 the house stand one or two ovens to make manioc flour. They consist merely of crude stones, more or less flattened, standing on other stones. A fire burns under this oven. The warriors may
342 come into the women's house whenever they please, but the women never set foot in the ehçã. It is in the women's houses that the more precious objects are kept, such as feather ornaments, necklaces of human teeth, enemy heads, etc.

break that winds every which way through the fields and through the shade of the virgin forest.

Following the evening meal, each would string his hammock; those who had not brought one would prepare couches of branches and leaves.

The Mawé and the Munduruca, formerly implacable enemies who could not meet without fighting, now slept peacefully side by side.

I have often been told about the profound silence of the desert. But in these parts, during the night, there is not a single instant of absolute silence. A thousand loud voices, now near, now far, hoarse or sharp, shrill or mellow, form a strange orchestration: the creaking of branches, the chirping of insects, the hissing of reptiles, the mournful cries of nocturnal birds.

And in the midst of these discordant sounds a cry echoes, piercing and plaintive, which appears to move constantly about.

The Mawé, brothers of the Tupi nation, said that it was the "cry of the anhangá." Yet although I questioned them repeatedly on the subject, I was unable to find out whether they attributed the cry simply to the small white deer they call anhangá, or to the evil spirit which according to their beliefs is wont to take the form of a deer in order to deceive them and lead them astray when they go hunting. When they spoke of the anhangá, however, they showed no signs whatever of superstitious fear.

Indeed, Tupi mythology portrays the principle of evil simply as a cunning deer that invents ingenious tricks to lead the hunters astray.

It is not Jove, portrayed by the oldest Semitic [181] civilizations as forever thirsty for blood, nor is it the Ahriman of the Persians.

It is also very remote from Satan, that combined figure of dread and masquerade which the missionaries of old so often mentioned in their sermons and in their chronicles.

At the headwaters of the Cadoveri I spent my last day and night with the Munduruca who had come with me from Necodemus.

I gave them all I had in my canoe, including those personal possessions which were not indispensable to me, and deeply regretted my inability to do more.

11: Murphy E-5 (1952-1953) 1958
SQ13 Mandaracu SQ13

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a. Bark-roofed dwelling house occupied by the author and his wife

[352]

b. Interior of Mandaracu dwelling

[end plate 3]

11: Murphy E-5 (1952-1953) 1958
SQ13 Manduruca SQ13

342
352

Carrying section of the arm's boom. The framework of members of the White material are hung in the foreground. Some of the Red matrix in the background. The fur will maintain the tolerance in the chamber in which the metal fragments are kept.

[end plate 4]